

The Bombay Guardian.

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[No. 19.]

WEEKLY REVIEW.

—One Mussalman Captain visits another, his brother, in our harbour, and takes a cup of tea with him. There is arsenic in the tea, and it proves fatal to the visitor; the brother, who took but little of it, recovered. Kallia Khan, fireman on board the *Coron*, (where the tea-drinking occurred) had, by his own admission, a paper of arsenic with him the night before, on shore, and brought it on board the morning of the day when it was administered. But he says he received it from Shaik Dawood, the engineer, and returned it to him on board. The engineer and fireman were both acquitted however. There has been a sad frustration of justice here.

—The *Indu-Prakash* says that a Committee formed at Dhoolia for the purpose of aiding poor students, expends about Rs. 100 a month in supplying such with food, books and oil, limiting their aid to those who are strangers in the place and are intelligent and industrious. It commends this example for imitation. It is important, however, not to lose sight of the desirability of teaching the rising generation not to rely too much on others. Such aid should be strictly limited to those who give evidence of a real thirst for knowledge. There are too many, we fear, that continue at school because they find it on the whole the easiest way of getting a living; and too many seem to have an idea that they are conferring a favor on society by pursuing a course of studies. We should be glad to see education so far popularized that the children of the masses even could learn to read, write and cypher, without material expense for schooling. But the advantages of higher education should be extended to those who are prepared to make some sacrifices in order to obtain them.

—The following is Sir John Bowring's estimate of Rammohun Roy's Christianity:

"A tolerably intimate intercourse with this great Brahmin, and with his scarcely less illustrious son [Rama] Persaud, has left some doubt on our minds whether any existing Christian sect could fairly claim him for its own. One element of orientalism, the fear of giving offence—it took the shape of courteous deference to the opinions of others—was not wanting in the character of Rammohun Roy. He was never insincere, but he often failed to be demonstrative. His habits were not taciturn, and his affections were warm; but a certain amount of reserve, if it added to the dignity of his deportment, was sometimes an impediment to our obtaining a thorough acquaintance with what was passing in his mind. Not to little 'systems, which have their day and cease to be,' did he lend his adhesion, or indeed much honor with his notice. If, as he truly said, 'his heart was with the Unitarians,' it was because he sympathized most with the general current of their opinions and found among them his most attached and affectionate friends; but he would accept a stereotyped creed from none, nor allow any theological cage to confine 'the freedom of his wing.'"

This, we incline to think, is a correct view of this reformer. Many in this country are in-

fluenced by his example in the particular mentioned, and influenced, we fear, unhappily. Christians are not solicitous that the enlightened Hindoo should enter any theological cage or identify himself exclusively with any denomination. What they are solicitous about is that he should embrace the truth as it is in Jesus and submit to be guided by this divine Teacher and only Saviour. What Christianity wants of men is that they should be saved; any reformation that is short of this may make a noise in the world and procure admiration, but it is unsatisfactory. It is not by going merely as far as Rammohun Roy did, that our Native friends can find themselves in harmony with the Divine will or really elevate their country. The truth that revolutionizes society is something besides negation.

—The Legislature of New York have granted a Franco-American Telegraph Company the right to lay a telegraphic cable between New York and Brest, on condition that communication be established within two years.

—The *Record* says:

"Mr. Coleridge's Bill for abolishing all religious tests is confessedly only a step towards the entire secularization of the Universities and the total subversion of their existing bases. Common sense declares, what, indeed, the party in question make little effort to conceal, that the end towards which legislation is being pushed is to destroy the connection of the Universities with the Church of England, to sweep away their distinctive religious teaching, and to make them the mere centres of free thought, at which the Unitarian, Papist, the Broad Churchman and the Sceptic, the Secularist and the Infidel, the Theist and the Atheist, and, for anything we can see to the contrary, the Hindoo and the Mohammedan—that amiable pet of modern free thought—may all meet together as on a common platform."

This would come with more force if it were not for the undisguisable fact that almost all these shades of opinion are actually found at Oxford. It is notorious that the views which the *Record* believes to be Scriptural, Evangelical views, are in a very sad minority at that once-honored seat of learning. We are not quite sure that this question may not now be entertained. Would the cause of religion suffer if Oxford were to cease to exist? Be this as it may, the teaching of Oxford would probably now be more in accordance with truth, if for the last two generations the absolute connection with the Church of England had been relaxed in favor of other denominations. We incline to this opinion because we find that Universities and Colleges in America, unconnected with any religious denomination, have maintained in their teaching a higher and truer Christian tone than Oxford has. As Oxford is to-day, is the leading press of Great Britain after five or ten years; and the springs that had their rise in Oxford a few years ago are now painfully traceable in several of the influential journals of England.

We make the following extract from a letter received some time ago from a friend at home:

"I see Tinling is to be with you. I was delighted with his account of the Brahmoist preachers at Allahabad. I read the letter at a soiree of the Young Men's Christian Association, Inverness, where a Turk from the Nizam's service was present; he is studying engineering and is a man of fine talents and interesting character. Well, when he heard of the scrimmage between Tinling and Keshab, he fired up and begged to ask some questions, and proceeded to put forth all the usual objections to Inspiration, &c., of the Broad Church. As he had very little English, I had to interpret, the young men were so anxious to hear him. I gave him all the help I could and he seemed pleased; but as he was very bitter against our translation of the Bible, I at last said, Why will you not allow the least imperfection in the translation of Scripture, when you are so satisfied with my translation of your words? This fairly took him aback, and amidst a general laugh in which he heartily joined, the matter was concluded and the meeting broke up in the best spirit. I am sorry Tinling did not continue his progress to Lahore. I think there is a great work to be done in India by such agencies. I was thinking he would spend the hot season in the hills and perhaps get amongst the numerous class of officers there for whom he is so well adapted by all accounts; but as a pioneer for others perhaps his work was best as it is."

We observe in an American paper an account of the anniversary exercises of the Chicago Theological Seminary. Chicago is a place that had no existence a generation ago; is now a large and goodly city; and it is interesting to notice that here and at other points in the far West of the United States, along with the material improvement, provision is made for the educational and religious needs of the community. Of the class that has just graduated at this infant Seminary, five have resolved to go as missionaries to foreign fields; two of these are designated for Bombay. How society in America has been riddled by the late civil war, is shown by an extract from the charge delivered at the ordination of the five missionary candidates: "One of you helped to keep Missouri in the Union; another marched to put down rebellion in Indiana; another was under fire at Memphis and at Corinth; another was in the siege of Vicksburg, and left his right arm there; only be as faithful in the missionary field as you were to your country and we shall be satisfied." Of another member of the graduating class, we are told that he had been in more than forty battles, and received a minie rifle ball through his left wrist. One of the two who are coming to Bombay lost his right arm. Seldom before have theo-

logical students received such a training as this. We close with the following extract :

"Then followed a unique service—the presentation of the Missionaries, by Prof. Haven, representing the Seminary and the churches, to the American Board represented by Secretary Treat : 'Not from our abundance but from our deep poverty do we make this gift to-night. Never was the need of men so great here as now. In no way can we so show our sense of the greatness of your work as by sparing to you five of our eighteen graduates, when from lake to mountains, from the northern boundary to the gulf, the cry is "send us men." We lay our hands on five of our choicest men and turn and say to the multitudes that are calling them, "you cannot have these. They are separated to go far hence unto the heathen." If there ever was a generous gift, I am sure this of the N. W. churches to you and your Board to-night is one. Yet we have no fear that we shall be impoverished. We know that if we give we shall receive again. No band of disciples was ever made poor by giving to Christ. The little handful of meal in the empty barrel of the widow, is not diminished but increased by taking out of it for the prophet. So we trust will it be with us, and so great an increase do we hope for, that these gifts to you shall be only an earnest of what we shall be able to provide for you.'"

THE Times of India says :

"The *Guardian* appears to justify the Sultan of Zanzibar, or rather to censure the Government of India, in virtue of a principle which has wrought fearful mischief in Christendom, namely, that one people or one political power is bound to make itself responsible for the evil doings of those with whom it comes in contact, and, if it has any power over them is to chastise the offender."

We have not called upon the Government of India to interfere but to stand aloof. We do not wish it to be responsible for the murder of the Sultan of Oman, but to free itself from this responsibility. We are not clamorous that an army should be sent to Muscat, but that the Government should faintly express its horror of the murder of its ally by his son, by refusing to recognize that son. The Government of India hastened to recognize that parricidal usurper, and now talks about compelling the Sultan of Zanzibar to pay tribute to the murderer of his father. We called this a horrible tribute, and until our ideas about the crime of the present ruler of Muscat are revolutionized, must continue to do so.

The *Times of India* says it is for the people of Muscat to punish the present ruler if they see fit. This is like saying that it is for the slave to punish his master if he does not like the treatment he gets. We fancy the power is in the hands of the Sultan. Is it necessary that he should be able to cow his subjects still more by glorying in the recognition and amity of the British ?

What we have not called for with regard to the present ruler, chastisement, the Government of Great Britain thought fit to attempt in the case of the people of France when Louis XVI and his queen were guillotined. The nation identified itself with the Bourbon interest and prosecuted for nearly twenty years a war costing more of life and treasure than any in which it had ever been engaged. From one extreme it now goes to the other. The multitudes massacred by Louis Napoleon on the Boulevards were not cold in their graves, when the English ministry hastened to recognize the successful slaughterer. But even he had not murdered his own father with his own hand, in open darbar.

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THE TEACHERS OF THE AGE.

A Lecture delivered before the Mechanics' Institution by the Rev. J. Paton, entitled "The Teachers of the Age," has been published in pamphlet form and we have been favored with a copy. There is nothing clerical, dry or stiff about this Lecture, and we have no doubt the Lecturer succeeded in one of the things he aimed at, namely, to get and keep the attention of his audience; and as little that another aim was realized, namely, to give them some useful ideas. What is said about the neglect of the teaching of the past is certainly important; a notice of the South Sea bubble shows how little the fruits of wild speculation in the past, are remembered in our day.

"How many times have ideas been broached in the books of the learned, ideas called "advanced" in the canting jargon of the day, which are mere walking ghosts of ideas which have risen from their graves in Greece, Rome, Alexandria, Port Royal, Tübingen, Gotham, or Holywell Street, ideas which have been slain long long ago in the conflict with eternal truth !

"What hosts of idealistic resurrectionists are there, who mistake the mere ghost for a living entity ! What repetitions of errors do we see in consequence ! Emperors and kings and statesmen make mistakes which have been made before and demonstrated to be fatal, as they might have seen had they known the contents of their countries' archives, or read and remembered the lessons of the books on their shelves ? What grave mistakes, too, do the churchmen make in their ignorance of the past doings of the churches ! How often before has a policy of spurious liberty—libertinism of thought, called liberty of thought—issued in infidelity, merged into anarchy, and re-seized by the natural law of reactions into mere formalism ! How often before has the policy of attention to the outward as essential to truth in worship developed itself into mere formalism, and become in the end a mere fossil religion, a dead shape, a no-religion in a mask called religion ! How often have communities rushed into public errors which have before shown their power for ill in producing effeminacy, a bastard luxury and ruin, sometimes in a less and sometimes in a greater degree !"

Mr. Paton believes not in the sacredness of *work*, with Mr. Carlyle, but in the sacredness of *good work*. "The life of a thoughtful, honest, diligent, earnest working man, no matter what his rank, from a *working king* to a *working hodman*, is the finest sermon I know." Yes, if it embodies and expresses that which a sermon should, namely, God's saving truth. The best preacher is he whose life preaches; but all depends on what is preached. We have no doubt our ideas are at bottom in correspondence with those of the Lecturer; but we are not sure that some of those whose names follow the sentence we have quoted, exerted a thoroughly good influence.

A local critic, apparently not much pleased with what is said about modern critics, has fallen foul of this Lecture, and attacked it with a surprising bitterness. But we incline to think that the Lecturer is not far out of the way. Here is the offensive passage :

"Pure and intelligent criticism is a noble art and is one of the bulwarks of the truth. By it truth is separated from error, and the grain of wisdom from the chaff of folly. It is to the world of letters what the furnace is to the refiner, or the winnowing machine to the farmer. But pure and intelligent criticism is a rare thing, and many people mistake a false criticism for the true, and take the critic's opinions of things in place of thinking for themselves, and the reviewer's opi-

ons in place of reading for themselves. Hence the need of caution, in accepting critical opinion or the reviewers' notions. Reviewing is become a trade, and by criticism a reputation for learning is easily obtained.

"Saturday has its responsibilities. The reviews must be filled every quarter, every month, or every week, to suit the taste of their readers. This commercial fact alone should put us on our guard in accepting the teaching of the critics. While some reviews are pure teachers of pure truth, others are in the pay of the bookselling trade, and write up the works which issue from particular presses, and write down those which come forth from others. Some are 'free-thinking,' and sneer at every book written by those who believe in fixed principles. Some are 'orthodox,' and think it their duty to hunt down the work of every one who has ever in the course of his career exhibited the faintest scintillation of original genius. Some are Cockney, and snarl at the heels of those writers whose happy lot has not been cast within the sound of Bow Bells. Some 'run a muck' at the 'objective,' some at the 'subjective.' Some play the rogue's march at the heels of every Whig, and some at the heels of every Tory. You will get a critique on some fresh poem written by a man who knows about as much of poetry as a hippopotamus knows of the art of photography, or a disquisition on logic from some college youth who has just mastered the Port Royal logic, and thinks himself a young Whately. Or, worst of all, you will get the opinions on all things of some dilettante wiseman who thinks himself a heaven-born genius sent into this world to keep it right generally, but chiefly to direct the small amount of intellect which may chance to be found in it over and above his own, and who has somehow or other managed to get upon the editor's lounge.

"Over a cigar and a cup of coffee he will settle for us, in a column and a half, the state policy of an empire, the commercial tactics of a great city, the theology of a race, the truth or falsehood of the last dozen works on Sanscrit letters, geology, botany, or astronomy, &c. &c. We have often wondered at the universality of some of our polyglot philosophers of the review school, and tried to discover how it was that, appearing to know so much, they in reality knew next to nothing at all. However, there is a place for everything in nature, and Nature hath framed strange fellows in her time."

The intense craving to figure as a discoverer, to introduce to the world something it never saw, or to introduce as highly important something hitherto comparatively disregarded, may in some instances do good, but in many it is merely mischievous. The world is eloquently exhorted in our days to learn certain lessons in art, science and religion, which it will surely have to unlearn. A great deal of what is called progress and enlightenment, has simply been propounded because of this desire, on the part of the propounders, to say something that no body else is saying, and be designated men of genius. The Lecturer ventures to say, "Mr. Ruskin's finical ideas, as exhibited in many of his works on Art, gave Pre-Raphaelitism a place, to the manifest disfigurement of our galleries of modern painting." Mr. Ruskin is one who has been taken in the snare we have mentioned above. We have often wondered how men who really appreciated Raphael, could regard the painters of the previous century as worthy of imitation. This is just a fashion and it will run its course.

The Lecturer's remarks about *Reynolds' Miscellany*, *The London Journal* and other magazines of unhealthy influence, deserve the attention of those whom he addressed.

A Roman father sometimes gave drink to his slave, that his children might see what a helpless fool a man became under its influence, and show the use of strong drink. Modern Society has many of these drunken slaves, 'playing such fantastic tricks before high heaven as make the angels weep.' The

Lecturer concludes with a reference to some of these antics. The evil is that Society has got a taste for the intoxicating thing, and is a little too much disposed to join the dance. We close our remarks with a paragraph or two taken from the body of the pamphlet:

"Before leaving this part of my subject, suffer me to remind you all—no matter what is your race, your religious creed, or your profession or trade—that from the past comes that teaching which must underlie, permeate, and transcend all human learning, human belief, and life that is true. From the past we receive the Revelation of the Will of God in all its power of sublime beauty and unsearchable wisdom, the guide of the immortal soul of man. Ever since the race of man took being, God has taught. He has been in his work and in his Revealed Will the Sovereign Teacher of man. Never let us forget this sacred truth.

"God has been our teacher; yet oh! how little, how pitifully little, have we, God's creatures, learned from God our Creator! We have been in the school of God, and come out mere dunces. We need to walk humbly for this. No true wise-man will ever be proud, vain-glorious, conceited, opinionated, or contemptuous of the opinions of others. Only they who are essentially ignorant exhibit such characteristics as these. They do not know how much they do not know. The greatest wise-man will be the quietest and most modest. He feels himself a poor simple child laboriously striving to learn in the school of the infinite wisdom and before the face of God."

THE KINGDOM OF HEAVEN. XVII.

"And there shall be no more curse." Rev. XXII. 3.

THEY that stand round the mouth of a pit engaged in efforts to bring up from its dark depths where the eye can distinguish nothing, a fellow-creature, get an idea of the profundity and the danger, by the length of chain that is drawn up, and by the time and labor involved. And we thus learn to appreciate the terribleness of the curse that sin has brought upon man, namely, by considering the mighty processes and prolonged conflict rendered necessary in the attempt to deliver him from the dominion of the curse.

'Acquaint now thyself with God and be at peace' says Job. If to know God is peace and life, not to know him is spiritual ruin. Chaos is come again when this knowledge is lost. Now ever since Adam and Eve left the gates of paradise, He that visited them in Eden has been approaching their posterity to make himself known to them; the Scriptures tell us of those approaches, and of the mighty hostility awakened by them. It is a part of the curse that man should persuade himself that he has, or can easily find in the depths of his own mind, all that is knowable of God and all that he needs to know; and whatever does not tally with that idea of God which sin tolerates in him, is viewed as untruthful and inimical. Look at the pantheons of the nations, ancient and modern; a heaven would need to be immense that would contain thrones for all the deities that man's corrupt heart has worshipped; these deities are of all conceivable shades of character except one, and that one is the character of the true God. It is just the heaven that Satan dreams of. No representation of God met with absolute rejection at the hands of men, except that of the only Lord God. In the Old Testament we see how, by very gradual steps, through 4,000 years, the work of revelation went laboriously on. How little of the truth could be presented at first; how long the conflict before that little was received even by a few; how very carefully was the revelation of another portion made; how often did the

nature of man seem to recoil and fling itself back into its state of primeval night. A deluge was necessary; the translation of an Enoch; the separation of man into nations of diverse languages, as an army might be separated by the tactics of an opposing general into fragments, more easily dealt with. Behold Mount Sinai, and the covenant there made with the children of Israel; how much it tells us of the depth of ruin into which man was plunged by the curse; how mighty the processes needed to bring a single nation a little way upward from that depth. The sacrifices from Abel to Jesus, a hundred generations, tell us of the curse by significantly pointing us to some marvellous, unprecedented measure through which the only wise God was in due time gloriously to reveal his justice, holiness and mercy, and provide a Gospel for every creature. The prophets tell us of the curse by telling of the Messiah; and the opposition which even this far-off testimony awakened, helped also to show it. Isaiah had a most glorious vision of the Lord upon his throne, encompassed with adoring seraphim, and received a commission to go to men with a message that should have the effect of hardening the hearts of his hearers and ripening them for judgment: and what was this message? look through his prophecies; it was the message of a loving, suffering, crucified, yet triumphant Messiah. And such was the effect of the actual preaching of the cross, in the new dispensation, yea, and is, to this day, the effect. The Gospel is to some the power of God unto salvation; but to the great majority, the uplifting of the Lamb of God that taketh away the sin of the world, is only influential in hardening their hearts and making them more insensible of their danger, more contemptuous of the love of God.

Go to the cross of Christ, and learn about the curse that has dominion over man. This was God manifest in the flesh; the image of the invisible God; he that had made the world was in the world; not in wrath, but in condescending grace; veiling himself so as not to alarm our rebel race; that power which they had so much reason to dread, exercising it only in healing their diseases, giving sight to the blind, reason to the insane, life to the dead; carrying the spirit of conciliation so far as to endure their bitter contradiction and their utmost violence; finally, yielding up as a malefactor (the holy One) his mortal life, as an atonement for the sins that crucified him. Here was the God from whom man had departed, and in whose place man had been setting up the vilest images (chiefly his own) for 4,000 years; here was man, declaring that whoever lives, Barabbas or any other monster of iniquity, there must be no spot of ground, in all this earth, for the incarnate God to stand on; no place for Jesus. Yes, here at Calvary, you may find out something about the curse that sin has plunged man into, and that forbids him to enter the path of life because God is there.

The Saviour returns from the grave, clothes his servants with salvation, and sends them to roll away the curse from all nations; for in him should all the families of the earth be blessed. A few, here and there, constrained by divine grace, make peace with God; churches are planted, here and there, holding forth the light of life; for eighteen centuries the Head of the church and his servants have waged a mighty battle with the curse. Has this fallen back every where, and fled

from the sacred encampments of God's people? Alas, no. The curse has made its way into these encampments, and to this hour contends for the very citadels. We may, even now, hear the shouts of the emissaries of the curse, not in heathendom, but in Christendom, asseverating that theirs is the victory. The strength of the curse is seen in those who from childhood have been familiar with the name of Jesus; who know all the words of the Gospel; who search it diligently; who have repeatedly been convinced by it of their sin and danger; but who, sad to tell, end by interweaving its truths with their own fictions, and inviting men to come to their feast of reason and find eternal life.

NOTES FROM AN INTERLEAVED BIBLE.—

John VIII. 1-11. Some critics deny this passage a place in John's Gospel, regarding it as interpolated. But the testimony of MSS. is altogether in its favor; eighty of them have it. The reason why some copyists omitted it is obvious enough; they did not understand it. They imagined that Christ condoned the woman's offence. Christ took the same view of her sin that the law did; for he made the law; and he came to honor and fulfil the law. She was not brought to him that he might pronounce an opinion regarding her guilt, but that he might adjudicate regarding her, and thus come into collision with the authorities whose office it was to judge her. His enemies would have been delighted to say to those in power, This Jesus of Nazareth assumes the function of a judge and condemns men to death, virtually denying Caesar; or to say to the people, This man despises Moses and the law.

6. "Stooped and wrote." He saw their hypocrisy and refused to have any thing to do with the case. This action signified, 'I withdraw myself from you and from this business. You know that you have no right to any answer from me.' Is there any greater wickedness than that of seeking to make another do wrong that he may suffer the penalty? He that seeks to get the wrong thing done is guilty of it, and also of hypocrisy in professing to hate the wrong and calling for punishment. It is a striking testimony to the character of Christ that his enemies had to involve themselves in such tortuous iniquity, to carry out their designs against him.

9. "Alone—the woman standing in the midst." Midst of whom? his disciples and the company previously assembled. "Alone" of the company that had come in on that special business.

10. "Hath no man condemned thee?" That is, adjudged thee to death. All professed a great detestation of her crime.

11. "Neither do I condemn thee to die. For who made me a judge? I leave to the state the execution of the laws of the state.—This portion of Scripture has been sadly misapprehended and abused. A place was given it in the Gospel, simply to show the divine wisdom with which our Lord baffled the devices of those who sought to overthrow him. Their plans were laid very deep; but he signally baffled them. When at last they brought him before Pilate it was on the flimsy charge of letting himself be called the King of the Jews.

12. 'Light of life.' God's word living in the heart, this is the light of life. The Pharisees self-convicted had truth, had light, but resisted it. They left him to walk in darkness.

14. He said before that testimony in favor of oneself was not valid, not allowed in court. Here he says that this rule does not properly apply to him. Could it be shown by evidence that the word of a certain man was absolutely reliable, then we might believe even when he told us of things not otherwise attested. Christ's supernatural works demanded credence for all his words. No one else had come with him from above; in the nature of things we must look to him for evidence concerning his origin and mission. At his birth when there was not as yet the evidence of his life, there was that of angels; and even during his ministry, there was the voice from heaven. But his divine works showed that his own word was equal in testimony to that of ten thousand angels.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—In reply to your correspondent "A Heretic" I have to say that the fruits he mentions are not the fruits of Episcopacy. God has not placed the Apostolic spirit in any denomination *as such* upon the earth. There are many noble and pious men in the Church of England (some of whom I can number amongst my friends) but this is not because of, but in spite of Episcopacy. It is not for "A Heretic" little concerned for the purity of the English Church I write, but it is, if possible, to shame some of its more thoughtful members into a sense of the disgraceful spectacle of a Protestant denomination applying to the State, as its master, to rectify its spiritual differences, and of being obliged through its sinful connection to endure the material lessening of its efficiency as a Church of Christ.

Though I write not for "A Heretic" I should like to teach him how to distinguish between things that differ. I should like him to know that State-mastership is one thing, State-connection is another. He instances Dr. Chalmers as an authority in favour of his views, not seeming to know that he is a notable authority in quite the other direction. Dr. Chalmers advocated State-connection and Church establishments so long as they could be had without the sacrifice of principle, but when in 1843, the Patrons of livings in Scotland, maintained in the Law Courts, the right of intrusion of their presentees to churches, however unacceptable to congregations such nominees might be, and this in defiance of the natural right of "veto" which the people of Scotland have since the Reformation ever asserted, and in another shape, shed their blood freely for in the time of the Stuarts, both in the battle field and on the scaffold, when in short—the State assumed a mastership of the Church which the country would not endure, then did Dr. Chalmers at the head of the majority of the representatives of the Church of Scotland, then in fact did its High Court, the General Assembly, in the name of the Church, renounce for ever all the privileges which she enjoyed by her state-connection. "A Heretic" is not a whit more fortunate in his interpretation of Scripture than he was in apprehending the general bearing of my argument or in quoting Dr. Chalmers as an authority in favour of his views: for his Scriptural allusions to the tares and the wheat, and the mote in a brother's eyes, mean, if they mean anything at all, that there should be no church discipline, nor should any venture to indulge in criticism; yet Scripture commands the one, and public opinion approves of the other. Nay "A Heretic" is not very consistent with himself in his epistle, for by attributing false motives to your correspondents, he does the very thing he condemns in others. One word more with "A Heretic" and I have done. In comparing the services of the Episcopal with other churches he draws an inference which is simply denied, for take one day with another, there is far more spiritual nourishment to be found in most non-conforming Churches because there is infinitely less repetition and there is all the accompanying energy and freshness natural to self-digested thought.

I am, my Dear Sir,
Your's most truly,
R. A. P.

Poona, July 2nd, 1867.

MY DEAR SIR,—For some months, my thoughts have been a good deal taken up with the desirability of union among the Presbyterians of India, and now I beg to propose the subject for discussion. Is it not possible for the different Presbyterian bodies of India to be united by a union of co-operation or incorporation? I think it not only possible, but if honestly tried and persevered in, likely. The advantages that would accrue I believe would be great, and as I believe they would be greatest of all if we were incorporated, I would be prepared to go the length of an incorporated union. Instead of being divided as we are into American and Irish Presbyterian Churches, into Established, Free and United Presbyterian Churches of Scotland, could we not become one church, and be known by one name; say, "The Indian Presbyterian Church." Let me propose the following for consideration. Could it not be possible for us to unite on the same or a similar basis of Union subscribed to by the Presbyterians of Australia and New Zealand, modified of course by the peculiarities of Indian requirements? If you Mr. Editor would inform us as to the articles of this Union, I have no doubt the way to a union amongst us would be more attractive to many. I propose to defer the consideration of the advantages to be obtained, until another paper. Meanwhile I hope this communication will provoke discussion, and remain

Yours most Sincerely,
A PRESBYTERIAN MINISTER.

HYMNOLOGY.

MY DEAR SIR,—You last week gave your readers half a dozen stanzas of hymns, three from 'Hymns Ancient and Modern,' and three from the Roman Missal, which with others had been cited by the *Madras Observer*, to prove its charges, probably of Romanizing or whatever else they may have been, against the former book. Permit me to add to these specimens "other like words," expressing apparently precisely the same sentiments, but from other sources where "heresy," by many, was not dreamed of, until now that the keen discernment of modern times has enabled the faithful so easily to discover it. I will not now press the Greek text of Matt. xxvi 26. "*Touto esti to soma moi*," or the Vulgate "*Hoc est corpus meum*," nor the English "*This is my body*," because to these we all allow a like figurative interpretation with such texts as "*I am the door*," "*the true vine*," &c., though the Romanist does not. But what are we to say of the following:

"Hail sacred feast, which Jesus makes,
Rich banquet of his flesh and blood;
Thrice happy he who here partakes
That sacred stream, that heavenly food."

*Hymn for Holy Communion at
end of 'Book of Common
Prayer,' but not a part of
the legal book.*

"For food he gives his flesh,
He bids us drink his blood,
Amazing favour, matchless grace
Of our descending God,

This holy bread and wine
Maintain our fainting breath
By union with our living Lord,
And interest in his death."

*Dr. Watts's Psalms and Hymns,
Book III Hy. 2.*

The former hymn has been admitted into one or more Nonconformist Collections, though the verse quoted is altered in Bickersteth's *Christian Psalmody* probably to soften the doctrine. The hymn is admitted entire into the Baptist Supplement. While the exclusion of the latter hymn of Dr. Watts, it is said was recommended by episcopal authority to the compilers of a Church hymn-al, as well as the following:

"This soul reviving wine
Dear Saviour is thy blood,
We thank that sacred flesh of thine
For this immortal food.

The angelic host above
Can never taste this food,
They feast upon their maker's love
But not a Saviour's blood."

(Watts. Bk. III. Hy. 17.)

This would seem at first sight to refer to something more than "spiritual" eating and drinking. It reminds one of some of the strong expressions found in the early fathers of the third or fourth centuries and in some medieval and later writers,

in which the things seen and corporeally present were spoken of as being *really* the thing signified. Other passages however, generally, though not always, as they did not need perhaps to oppose the opposite error, supply the correction as is probably the case in Dr. Watts's Hymns. Indeed some passages in his prose writings have caused the Unitarians—opponents of the Sacramentarian school—to claim the Dr. as one who had embraced their views, and they use many of his hymns in public worship. Hymn 18, Bk. III. is equally strong:—

"Jesus we bow before thy feet,
Thy table is divinely stored;
Thy sacred flesh our souls have eat,
'Tis living bread, we thank the Lord.

"And here we drink our Saviour's blood
We thank thee Lord; 'tis generous wine,
Mingled with love the fountain flowed
From that dear bleeding heart of thine."

Three more verses follow and not a word is found about faith as an instrument or means of receiving blessing in this whole hymn. Fancy some Newman, Pusey or Denison turning up and translating these hymns twelve or thirteen centuries hence, for a new edition of Hymns '*Ancient and Modern*.' What will the Nonconformists of that age say?

In the "Supplement" to Dr. Watts's Hymns in use among the Baptists is the following hymn by the late Rev. Dr. Conder of Leeds, for the '*Lord's Supper*':

"Bread of heaven! on thee I feed
For thy flesh is meat indeed.
Ever may my soul be fed
With this true and living bread;
Day by day with strength supplied
Through the life of him who died.

"Vine of heaven! thy blood supplies
This blest cup of sacrifice,
'Tis thy wounds my healing give;
To thy cross I look and live.
Thou my life! Oh let me be
Rooted, grafted into thee."

'Supplement, Hy. 436. Noel. 424.

The well known hymn of James Montgomery common to so many collections, contains the following:

"According to thy gracious word
In deep humility
This will I do my gracious Lord
And thus remember thee.

Thy body broken for my sake
My bread from heaven shall be,
Thy testamental cup I take
And thus remember thee."

Watts—Sup. Hy. 433.

Again hymn 430 by Steele:

"Lord while around thy board we meet
And humbly worship at thy feet,
Let faith our feeble senses aid
To see thy wondrous love displayed,
Thy broken flesh thy bleeding veins
Thy dreadful agonizing pains."

And this by Baptists, many of whom too, object to reading, saying, or singing prayers. In the 'Collection of Hymns for the use of the people called Methodists,' sometimes called Wesley's Hymns, this occurs:

"O let us on thy fulness feed,
And eat thy flesh and drink thy blood!
Jesus, thy blood is drink indeed,
Jesus thy flesh is angels' food."

Hy. 507.

The apparent incongruity between this and the verse cited from Watts's Hy. 17, B. III. may possibly be satisfactorily explained, but this forms no part of my object. I will only cite two verses from Sir Roundell Palmer's *Book of Praise*, which though not used in any churches as far as I have heard is yet in almost universal esteem wherever the English language is spoken; they may serve to illustrate the concurrence of different Christians in the same forms of expression. The first is from the *Adoro te devoto*, of Thomas Aquinas translated by Crashaw and other Protestants two centuries ago.

"Down, busy sense, discourses die
And all adore faith's mystery,
Faith is my skill, faith can believe
As fast as love new laws can give."

For Holy Communion Hy. CCXCII.

"By faith we take the bread of life
With which our souls are fed
And cup in token of his blood
Which was for sinners shed."

Ibid Hy. CCXCIII. Anonymous.

In the verses which follow the former of these two the writer says:

"Faith is my eye, faith strength imparts," and speaks of the "dear memorial of that death," and hence contain truths to which probably all Christians will yield assent. Indeed all the above extracts and many others that might be made admit, without doubt, of such an interpretation as would satisfy an extreme Romanist, and many of them appear to favour his view, (and so also do many hymns in the German Lutheran churches). The above extract from Steele *e. g.* professes a striking similarity to the last you gave from the Roman Missal, p. 42:—

"To this mysterious table now
Let knees and heart and senses bow
Let ancient rites resign their place
To nobler elements of grace.
What our weak senses can't descry
Let stronger faith the want supply."

It would be interesting to learn that this hymn was composed after Luther had refreshed the memories of Roman ecclesiastics on the doctrine of a divinely imparted faith being the great mean or instrument whereby the believing soul receives a present pardon and further supplies of spiritual strength. The truth seems to be, that while Protestants, both Nonconformists and Churchmen, have adopted hymns from Romish sources; (even Dr. Cumming the great Protestant champion has appropriated several; and St. Bernard's Hymn "Jesus the very thought of thee," seems to be common property,) this does not necessarily imply the adoption of the same sense as Romanists put on them. Nor when Romanists or Ritualistic clergy put their own meaning on some of the hymns common to Dr. Watts's and other collections does it necessarily follow that such was the author's meaning, or is really that of the hymn and no other. Poetic license, Catholicity of sentiment, and above all Christian charity require that the most favourable construction should be put on such compositions as well as on the opinions of those who use them, rather than to prefer hastily charges of heresy. And perhaps it may not be going too far to apply to the extracts given alike from the Roman Breviary, from Hymns Ancient and Modern and from Nonconformist sources, the words of our Reformers who, when they had compiled a work from the service books of the Ancient Jewish, Greek, Roman and British Churches thus embodying the sentiments of the Church Universal said: "And we here profess it to the world that the book" (or the extracts) "do not contain in them anything contrary to the Word of God or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same, if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings especially such as are set forth by authority, and even to the very best translations of the Holy Scriptures." (Preface of 1662 to Book of Common Prayer.) The hymns in any case though possessing great influence can never have the authority of the rubrics and articles.

I remain Sir,

Very truly yours

M. N. R.

[We may supplement this with a remark or two next week. *Ed. B. G.*]

Epitome of News.

SATURDAY, JUNE 29, 1867.

—*Times of India*; the late railway accident: "The torrent which has thus been the cause of the catastrophe, was most unlooked-for—the like had not been seen for twenty years. The rain commenced about 8 or 9 P. M. on the 25th inst; and when the last train from Khundwah passed, about 10 30 P. M., the river Sutee, which falls into the Taptee, was quite dry. This train was in charge of the same men as were with that which sustained the accident. Notwithstanding that at 10 30 P. M. the river was perfectly dry, about 2 o'clock on the morning of the 26th, the natives of Sutee were aroused from their slumbers by a mighty torrent roaring as if it would overwhelm their town. And it did overwhelm part of it; for, in addition to

carrying away the embankment, it carried away part of the *gann* as well. In terror, many fled from their homes—whither, is not yet ascertained.

"In order to understand more clearly the origin of this gap, it is necessary to know that the Sutee, before reaching the railway, divides into two branches, or forks, over which the line crosses by two bridges about 100 yards apart—one over each prong of the fork. On the descent of the torrent, the waters did not keep within their channels, but washed over the space between the bridges, eating away part of the ground under the rails, and creating the chasm into which the train sank."

—Same: "We regret to report that the ship *Bombay* is ashore at Caranjah Island, and that there is a probability of her becoming a wreck. She left her anchorage in the harbour, for Liverpool, on Tuesday last, but owing to the rough weather prevailing she was obliged to anchor abreast of the south-west prong, where she remained safely until Thursday night, the pilot continuing in charge. During a severe squall about four o'clock yesterday morning, her cable parted, and before anything could be done to check her, she had drifted ashore on the Island of Caranjah, where she now remains imbedded several feet in the mud."

—The *N. Y. Times*, noticing the April term of the Court of General Sessions, says: "It may be observed that a large proportion of the offences are set down as 'attempts at grand larceny,' each of which really ranks as a 'grand larceny.' Prisoners, as soon as they see the witnesses in Court and observe that the prosecution is about to order a jury for trial, prefer to plead guilty of 'attempt,' as by that act they reduce their term of imprisonment from five to two and a half years. In very bad cases where the prisoners know they have no chance of escape, they plead attempts without waiting for the appearance of witnesses or jurors, and such pleas are accepted by the Court and District Attorney for the purpose of saving the public time and expense, while the criminals are also secured an extent of punishment which may prove sufficient to be salutary."

Jurors and witnesses in India would be glad of such a law.

—*Bombay Gazette*:—"A murderous attack was made on Sunday morning last at Deesa by a trooper belonging to 1st Light Cavalry on Captain Stevens attached to that regiment. From the information we have received of the affair it appears that the men were on morning parade, when the scoundrel rushed out from the ranks and delivered a sabre cut on the head of his officer before the latter was aware of his approach. Providentially the sword in descending first struck the button in the centre of Captain Stevens' cap, thus altering the direction of the cut which merely produced a wound on the scalp. Had it not been for this circumstance, there is no doubt that the brain would have been cut into. We are glad to report, for the credit of the regiment, that before the miscreant had time to deal a second blow he was cut down by five or six men of the regiment, who promptly rushed forward on seeing their officer attacked. The assassin on being carried to hospital and there interrogated as to his motive for making this treacherous attack on his officer, merely replied 'That it was his fate; the sahib had given him *gali*.'

"The wound on Captain Stevens' head is not likely to prove fatal, but the wounds on the trooper's head are of such a nature as to render it extremely probable that he will not survive many days. We hear that the scoundrel has always borne a bad character in the corps, and on one occasion made a display of his ferocious nature by relieving his better half of her nose."

Is it usual for the troops of this corps to parade on Sunday?

—It appears that the Society which has charge of the Byculia Schools enjoys a legacy as a Society for the Education of the Poor, which it would perhaps forfeit under some other name.

—Fall of rain in the Fort to June 29th, 11 inches.

—*Bombay Gazette*:—"At no time within our remembrance has the system of local government been more thoroughly and heartily detested by all classes of the community than it is at the present moment. People recognize Mr. Crawford's good deeds, and give him full credit for the energy he has shown in carrying out such great improvements as the formation of new markets and slaughter houses; and the zealous exertions of the Health Officer to make the city clean and wholesome are generally allowed to merit the highest praise. Nor are we so unreasonable as to suppose that important reforms can be accomplished for

nothing, or that the Municipal Commissioner will pay their cost out of his own pocket.

"The grievance of the rate payers of Bombay is that they do not know where all the money goes to. The appetite of the Municipality for the produce of fresh taxes seems to them to be insatiable; they declare that they are weary of throwing laes upon laes into what our friend Mr. Robert Knight would call a 'yawning gulf' that can never be filled up; and on all sides we are assailed with entreaties to help in trying to relieve the people from the yoke of a grinding and intolerable tyranny."

—The Steamer *Arabia*, on her voyage from Calcutta to Madras picked up on the evening of the 21st June at 6-30 P. M. (Hope Island Light House bearing W. N. W. distant 10 miles) a cutter and a raft belonging to the *Sacramento*, on board of which were twenty-nine officers and men who had been without water and food for 36 hours.

MONDAY, JULY 1.

—*O Patriota*, June 29th: "To-day will be celebrated in the Eternal City the eighteenth Centenary festival of the martyrdom of St. Peter, the Prince of the Apostles, with a solemnity becoming alike the great occasion and the one Holy Catholic and Apostolic Church. It is authoritatively asserted that not less than eight hundred Catholic Prelates of all tongues, nations, races and colors, and an immense number of the Clergy and Laity will be present to do homage to the reigning Pontiff Pius IX, the two hundred and fifty-seventh successor of him whose martyrdom is this day commemorated."

When Peter went to the house of Cornelius the latter "fell down at his feet and worshipped him; but Peter took him up, saying, Stand up; I myself also am a man." We may fancy what his feelings would be at seeing 800 prelates gathered from all parts of the world to do homage to his 257th successor!

—The same: "The 24th day of June is generally kept by the Goanese and the lower orders of the Portuguese as a complete saturnalia. On that day they indulge in Bacchanalian orgies and parade through the streets in a state of semi-nudity. This practice is denounced by all respectable and educated members of the Community, and has, as we have said, been hitherto confined solely and ostensibly to the lower classes; but this year a parcel of young men at Mazagon, kept the 24th of June in a manner which we cannot too severely condemn and reprobate. They and their clique made an effigy of a parishioner of the church of Nossa Senhora da Gloria and exposed it in a street at Mazagon to the public gaze on the morning of that day."

TUESDAY, JULY 2.

—Noticing a work on the "Physiology of the Mind," the *Times of India* says:

"Admitting the truth of every physiological fact discovered, in no way involves the conclusion drawn by Dr. Maudsley that the mind is merely an evolution of force in the highest form of material organisation—the nervous cells and centres. No Psychologist denies the agency of the nervous system, or questions its intimate relations to forms of mental manifestation, and the most important connections for which psychology attempts to account were anticipated by philosophers long before physiologists could well distinguish a nerve from a thread of cotton. But of late years having made some experiments on headless frogs, whereby they find out, what was previously known, that reflex nervous action does not imply consciousness, and having puffed and blown themselves up greatly on the strength of certain supposed nervous activities and material residua in centres and ganglia, they call upon Philosophy to come down to their level and rebuild the fabric of mental science in the mud."

—*Times of India*: "Yesterday, whilst the Acting Senior Magistrate was disposing of a case in the Fort Police Court, he observed a Mussulman amongst the spectators striking a boy with his fist. His Worship immediately had the man brought before him and fined him Rs. 50."

If the impulsive Magistrate had waited half an hour, he would probably have made the fine Rs. 5.

—The *Bangalore Herald* has lost about Rs. 2,500 by libel suits.

—*Madras Observer*: "Tractarian practices were in 1847 comparatively modest and unobtrusive now they are become as 'raging waves of the sea foaming out their own shame.' It is the more necessary to call attention to this point, from the

persistent efforts made by crafty or unreflecting persons to throw dust in men's eyes in this respect. Look, we are told at Dr. A., or at Mr. B. They are veteran soldiers of Tractarianism. But they despise the frippery and millinery to which you so justly object. Their ritual is almost like your own. Look again at those young men just fresh from college, and imbued with such reverence for Dr. P. They teach indeed priestly ab-solution and sacramental efficacy; but they laugh at those who are absorbed in such matters as vestments, and colours, and incense, which are at best mere accidents of the system. How unjust, then, to make them answerable for the follies of others—how unfair to charge on the system itself the extravagances of some of its more indiscreet supporters! We answer, that we do not charge any man with the faults of his fellows, but we do charge these extravagancies on the system. In all ages there have been, and will be to the end of time, men of different calibre of mind and different turn of thought, some deep thinkers who have no relish for mere gewgaws, and some of a lower and meaner nature who cannot soar above externals. The Tractarian school can furnish instances of both. The teaching of what are called Church Principles has a tendency to produce both. On the one hand it produces the man of thought and sagacity, influencing the stronger sex by his power and eloquence, and ruling the weaker by his priestly authority. On the other hand it produces the full-grown child, the man whose devotion requires to be kept up by vain shows, sweet odours, and gaudy toys, and who finds in them a sort of sensuous and external religionism which passes with him for true piety, and which is sure to commend itself to those in whom the carnal mind struggles with a half-awakened conscience, and who therefore gladly fall in with a mode of worship satisfying to the one and stupefying to the other. It has been justly remarked in reference to Romanism, 'that it presents itself to different minds in such different aspects, as to attract at once the noblest and the basest natures; and both the one and the other may find it congenial, and in different ways subserve its purposes. Tetzels was as true a son of the church as Ximenes. The same peculiarity may be observed, though in a smaller degree, in that modern system which is at once the hand-maid and the ape of Romanism.'

—The G. I. P. Railway Company report 52 as the number of passengers in the train that was smashed, besides 10 railway officials. It is supposed that about 40 escaped, though not all without injury.

WEDNESDAY, — JULY 3.

—We are told that the G. I. P. Railway's charge for bringing a basket of poultry from Poona to Bombay, is upwards of eight rupees! This rate is prohibitory and is designedly so, as extra carriages would be otherwise needed. This is a singular policy for a railway to pursue. Meanwhile poultry is about three times as dear in Bombay as it is in Poona.

—The issues of the Hurdwar pilgrimage continue to reveal themselves. The *Delhi Gazette* hears from Peshawar as follows:

"Cholera still clings to the troops in the Peshawar valley; ten officers have fallen victims to the disease within the last four days, the last being Dr. Macintire, the Deputy Inspector-General of the division. When the disease broke out he at once proceeded to his post, and I am informed that his presence there inspired all with hope. No death in the Punjab for many years has caused more real sorrow than this one has. And no wonder. A better or more honest man never lived, or one more ready than he to relieve the suffering, either by giving them the gratuitous benefit of his professional knowledge, or by opening his purse to the needy. The many virtues of Dr. John Macintire will long be remembered at Murree and Peshawar."

—The *Madras Times* (June 26): "We learn that Lord Napier telegraphed yesterday to Trincomalee for a man-of-war to proceed to the assistance of the *Sacramento*, and that H. M. Steamship *Star* of 8 guns has been despatched to the scene of the disaster. The officers and men who were rescued by the *Arabia* appear to have had a rather narrow escape, as it was about nightfall when they were discovered. It appears that Captain Ballantine was the first to detect the ship-wrecked crew, whom he took at first to be catamaran men. Not feeling quite satisfied, he fortunately steered towards them, and thus saved these unfortunate men from passing the night in their perilous position."

—Of Mr. Rughoonath Narayan, Dewan to H. H. the Rajah of Dhar, killed by last Wednesday's Railway accident, the *Indu-Prakash* says:

"He was a poor lad at Poona, and studied Sanscrit in the Poona Sanscrit College. His knowledge of English was self-taught. He acted as Pundit to Europeans in Bombay for some time, and was taken to Dhar by His Highness as Nyayadhisha (officer of justice) in 1852. He was subsequently appointed His Highness' Agent at Indore. In the exceptional time of the mutiny he performed such signal services to the principality of Dhar, and was so instrumental in the final restoration of that State that he was rewarded with the Dewanship by his master with the approbation of the British Government."

THURSDAY, — JULY 4.

The *Pioneer*: "Another attempt has been made to upset a train on the Jubbulpore line. On the 19th instant, when the mail train from Jubbulpore approached the 97th milestone, an inverted chair was observed keyed to one of the rails. Every possible effort was made to pull up the train, but all to no purpose; and as the engine was going tender foremost, destruction seemed inevitable; but fortunately the chair broke in two pieces as soon as the wheel of the tender came in contact with it. This is the last of many ineffectual attempts at total destruction of life and property made in the native territory through which the Jubbulpore line passes. When the first of these was made, the matter was brought before Mr. Coles, the political assistant at Nagode, and that officer was requested by the Railway Company to inflict, if possible, the severest penalty of the law upon the offenders; but Mr. Coles decided, after an examination of the case, that it was the result of a drunken frolic, and no effort was accordingly made to bring the delinquents to justice or to prevent a repetition of the crime. On the second occasion, the culprit was caught in the act by the Railway Company, and jealously guarded as far as Nagode. In this case Mr. Coles decided that the man was a lunatic."

—Salmin Seedee, has been found guilty of the murder of the Pound peon and sentenced to transportation for life. This is the man that ran a muck, stabbing half a dozen persons.

—*Bombay Gazette*:—The old *Ajdaha*, which has for some time past been used as a Floating Church, is to be brought into use for the new Transport Service and will be fitted up for the temporary reception of troops. A smaller vessel is now in the Government Dock undergoing the necessary alterations to adapt her for a Floating Church.

—Mr. Rustomjee Jamsetjee's jewels, to the value of 3 or 4 lacs, are to be sold by auction.

—*Bombay Gazette*; Calcutta: "A Mr. Monte, residing in one of the lanes of the slums to which I have alluded, shoots his wife and says he intended to shoot a bird. The witnesses on his side declare they saw no bird, and one of those for the prosecution swore that he deliberately stole the gun from a place in which it had been kept by its owner, load it in the kitchen, and then level it at his wife and slay her. On a perusal of the testimony given on both sides I am myself inclined to take the more lenient view of the matter and to believe that the death of the poor girl was caused by an accident, but the surroundings of the case show a picture of such wretched vice and depravity as to remind one of the purlieus of St. Giles and Holywell street. Quarrels between father and son, confessions of intemperance on the part of a mother, &c., &c., these are the colours which cast into the shade the figures of even the unfortunate girl and her still more unfortunate husband."

Of course the missionaries are to blame for all this, in the eyes of this correspondent.

FRIDAY, — JULY 5.

—Deaths last week, 248.

—Sind Paper: "Britain, who was tried at the Kurrachee Criminal Sessions for theft, has been found guilty and sentenced to rigorous imprisonment for three years. Desperate efforts were made to rescue him from the consequences of his crime, but they failed."

—*Bombay Gazette*: "The Government of India has sanctioned the plans of the European General Hospital, and the erection of the building will, we understand, be commenced after the monsoon."

—*Friend of India*: "The fate of Orissa for the next thirty years has been sealed. The Governor-General has issued a notification, ordering the renewal of the existing settlement exactly as it stands, for a further period of thirty years."

—The daily rate of mortality in Mauritius, had fallen on the 4th of June to 60.

—From Francis Xavier's letters published in the *Bombay Gazette*: "Visit the Christians who live scattered throughout the country from Punical to Alandal. Go to each village and baptize all you find who have not yet been regenerated by that first Sacrament, instructing them and giving them the necessary admonitions. I should wish you to use especial diligence every where in purifying newly-born infants with the holy water."

"You can easily understand what kind of a life I lead and what discourses I give, when I neither understand the language of these people nor they mine. I baptize infants, however, for which labour I require no interpreter, and I look after the wants of the needy, who can easily show their miseries and poverty without any interpreter. I beg of you most earnestly not to cease baptizing infants and instructing children. For though those more advanced in years and the parents may fall short of the attainment of heavenly bliss yet those children certainly enjoy it who pass from this life before they lose their baptismal innocence."

—*Bombay Gazette*: "The rain set in yesterday in good earnest and in a short time the roads and streets in the Fort were impassable. The road in Rampart Row from the corner of Church Gate Street past Treacher's shop and along Meadow Street at the back of the Oriental Bank was flooded, the water in some places being up to the horses' bellies."

So much for our improved drainage.

—From Monday last Act XXV. of 1867 came into operation. The object of the Act is the compulsory registration of all books, periodicals, pamphlets, newspapers, maps, &c.

—It appears we were in error in saying that the feast of Native Christians, concluded with fireworks, was in honor of St. John's day. It was on the day following that to which his name is given.

—*Delhi Gazette*: "A letter from Peshawar states that the Rev. Mr. Corbyn, Chaplain of Abbottabad, has on his own responsibility repaired to Peshawar to assist the Military Chaplain there, whose duties, in ordinary times arduous enough where one Chaplain only is allowed to so large a Military Station, are increased tenfold by the terrible sickness which has visited the Valley. Conduct so unselfish as that of Mr. Corbyn deserves to be prominently noticed."

TELEGRAPHIC NEWS.

London June 24th.—Advices from America state that Maximilian had been sentenced by court-martial to banishment, and that he had left Mexico for England.

Bavaria has joined the German customs and Parliament.

The Croatian Diet has been dissolved.

26th.—England and Austria have supported the proposals made by the other powers to the Porte relative to the Cretan affairs.

The Porte has consented conditionally on the withdrawal of the Greek volunteers from the island.

Her Majesty the Queen will hold a grand review at St. Paul's on the 17th July in honour of the Sultan.

The French Government demand supplementary credits to the amount of one hundred and fifty-eight million francs for the conversion of arms.

Miscellany.

—A PARSEE writes in the *Bombay Gazette* as follows: "We think it will be very interesting indeed for our European readers to know what were Zoroaster's views on the doctrine of future reward and punishment. In the 38th Fragment of the *Khordah Avesta* there is an interesting dialogue on this subject, between Hourmuzd or Ahura Mazda and Zoroaster or Zarathustra. We quote it at length for the benefit of our readers:

1. 'Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! When a pure man dies, where does his soul dwell during this night?

2. 'Then answered Ahura-Mazda: Near his head it sits itself down, reciting the *Gatha Ustavaiti*, praying happiness for itself: Happiness be to the man who conduces to the happiness of each. May Ahura-Mazda create, ruling after His wish. On this night the soul sees as much joyfulness as the whole living world possesses."

3. 'Where does the soul dwell throughout the second night?'

4. 'Then answered Ahura-Mazda: Near its head it sits itself, &c. (as in verse 2).'

5. 'Where does his soul stay throughout the third night?'

"Then answered Ahura-Mazda: Near its head it sits itself, &c. (as in verse 2). Also in this night this soul sees as much joyfulness as the whole living world possesses. When the lapse of the third night turns itself to light, then the soul of the pure man goes forward, recollecting itself at the perfume of plants. A wind blows to meet it from the mid-day regions, a sweet-scented one, more sweet-scented than the other winds. Then it goes forward, the soul of the pure man receiving the wind in the nose, saying: 'Whence blows this wind, the sweetest scented which I have ever smelt with the nose?' In that wind there comes to meet him his own law (that is, the rule of life to which he has conformed) in the figure of a maiden, one beautiful, shining, with shining arms, powerful, well grown, slender, with large breasts, of praiseworthy body, noble, having a brilliant face, of fifteen years; in short, as fair in her growth as the fairest creatures. Then to her (the maiden) speaks the soul of the pure man, asking: 'What maiden art thou whom I have seen here as the fairest of maidens in body?' Then replies to him his own law (which has assumed the form of the maiden). 'I am, O youth, thy good thoughts, words, and works. * * * Thou art like me, O well-speaking, well-thinking well-acting youth, devoted to the good law, so in greatness, goodness, and beauty as I appear to thee.' * * * The soul of the pure man goes the first step and arrives in (the Paradise) *Humata*; it takes the second step and arrives at (the Paradise) *Hukhta*; it goes the third step and arrives at (the Paradise) *Huvarsta*; the soul of the pure man takes the last step and arrives at the eternal Lights. There they give it food, that is, the food for a youth who thinks, speaks, and does good, and also for woman who thinks good, speaks good, and does good, and is obedient and pure."

"Having thus shown what were the views of Zoroaster regarding the ultimate rewards of good thoughts, good words and good works, or as the Parsees say *nek va Masvoan, nek Kehevoon* and *nek Kurvoon*, we now proceed to show what are the corresponding punishments for bad thoughts, bad words and bad works. Hear the interesting dialogue again."

'Zarathustra asked Ahura Mazda: Ahura Mazda, when a wicked man dies where does his soul dwell throughout the first night?' Then answered Ahura-Mazda: 'There, O Zarathustra, near the head it runs about whilst it utters the prayer *Ki mam*, &c. (which land shall I praise, whither shall I go praising Ahura Mazda? &c.). In this night the wicked soul sees as many displeasing sights as the whole living world possesses!'

'Where does this soul then keep itself the second night through?'

'Throughout the second night it runs about near the head, as on the first.'

'Where does the soul keep itself the third night?'

'Throughout the third night it runs about, as on the two previous. When the lapse of the third night approaches towards light, O pure Zarathustra, then goes the soul of the wicked man to the impure place. To it comes a wind blowing from the North regions—from the North regions an evil-smelling wind, more evil-smelling than other winds. When the wicked soul receives this wind in the nose, it goes saying: 'Whence comes this wind which I have smelt with the nose as the most evil-smelling wind?' 'In that wind comes to meet him his own law (the rule of life he has conformed to) in the figure of a maiden, the ugliest, the most hateful maiden that can be conceived. On asking her who she is, he is told that she is his own wicked deeds, &c. At last the soul of the wicked man arrives at the darkness without beginning. There they bring him food, poison and nothing but poison; for, that is the food after death for any one who thinks, speaks, and does evil and belongs to the wicked law; that also, is the food for a harlot who most thinks, speaks and does evil, is indocile and disobedient.'

"Such then are Zoroaster's opinions on the future state of rewards and punishments, delivered in the form of dialogues to awe, no doubt, the unthinking multitudes of his times. The very name of Ahura-Mazda (Heavenly, Holiest, Wise, Creator of the corporeal world. Pure) must have been full of awe and terror to them, and their respect

for Zoroaster must have been increased not a little on finding that Zoroaster held conference with no less a Being than Hourmuzd. It is, however, to use the words of Speed, "as plain as a nose on a man's face or a weather cock on a steeple," to find out that Zoroaster had really speaking no claims to divinity."

A REMARKABLE WORK IN PROVIDENCE.

The Young Men's Christian Association of Providence have accomplished a work during the last four or five months, which has had an important influence upon the moral and religious interest of the entire community, and which is destined to occupy an honorable place in the history of evangelization in Rhode Island. The general plan adopted, and the means employed are not very different from those used by many other similar organizations, and are familiar to all who have listened to the addresses of Mr. Moody of Chicago. They embrace the holding of prayer meetings in destitute localities, the visitation of drinking and gambling saloons, personal efforts among dissipated young men, &c. But the energy, courage, and perseverance with which these labors have been prosecuted have earned the highest praise for the laborers; while the success which has been achieved ought to encourage the hearts and strengthen the faith of all who are called to a similar service. Little bands of these young men have gone from place to place throughout the city and to many of the adjacent villages, visiting dens of evil resort, from the fashionable saloon to the lowest grog cellar, singing, talking, praying; sometimes welcomed, sometimes derided, sometimes repulsed, but never disheartened. Members of various denominations have worked most harmoniously together. They have received the good will and the cooperation of the pastors and churches, and what is more than all the blessing of God. Young men have been reclaimed from a career of vice; not a few have been hopefully converted, two or three keepers of disreputable houses have been induced to relinquish their occupation; and it is admitted by the police, and even by the liquor dealers themselves, that a serious check has been given to their business.

One or two instances many serve to illustrate the labors of the Association in this direction.

One rainy Saturday night some of the young men visited a shop kept by an Englishman and his wife on Main street. The place was empty of customers. Remark upon this fact the young men inquired if it was due to the weather. The proprietor replied that it was due to the labors of the Association who were breaking down the liquor business in the city. The visitors urged him to give up the traffic and become a Christian. The man made no answer, but his wife burst into tears and expressed a desire to lead a different life. In a few days the man poured his liquor on the ground, shut his shop, and went with his wife to England, whence he wrote the other day to say that they had both become Christians, were propounded for admission to the church, and now asked the prayers of the Association for the conversion of an impenitent brother.

Another place visited was the Metropolitan Music Hall, No. 11 Worcester St. Two or three hundred men were found gathered about the tables, drinking and playing cards while music, ballet dancing, &c., furnished a general amusement. The proprietor, Mr. Osmun, permitted the young men to sing, but not to speak. He agreed however to a Sabbath evening prayer meeting, which he advertised as one of his entertainments. This led to a series of prayer meetings, which were continued until their effect upon his business, and still more upon his conscience, made them so intolerable that he stopped them. But under the blessing of God they had already done their work. Osmun could not rest. For a long while he struggled in a conflict between worldly and spiritual interests until at last he resolved to close his business and his career of sin. Having publicly declared this purpose at a meeting of the Association, he went to his saloon, told his customers of his determination to seek Christ, entreated them to join him, kneeled on the stage and offered a most affecting prayer for them, and bade them farewell, as customers, forever. He now gives good evidence of a change of heart, is humble and penitent, and is earnestly laboring to undo the evil which he has done. His hall has been purchased by benevolent gentlemen in Providence, and is to be made the headquarters of the Missionary operations of the Association. Prayer meetings are held there on

three evenings in each week, and preaching on Sabbath afternoon. A Sabbath school is soon to be organized. Mr. Osmun is kept there as a sort of missionary among his old associates, over whom he is exerting a powerful influence.

A MAY-DAY MISSIONARY LESSON.

BY THE REV. SAMUEL G. GREEN, B.A., RAWDON.

"The Lord is not slack concerning His promise, as some men count slackness."—2 Peter iii. 9.

The second age of the Christian Church was that of its greatest peril. The rapture of its earlier joys had passed away, while the later persecutions had not yet come to test its endurance, and to compact its strength. It was the era of the Letters to the Seven Churches; and when so much evil abounded within we need not marvel that the aggressive power of Christianity was weakened, and that the hopes grew faint of those who had hoped to win the world for Christ. How near at first that conquest had appeared! The mighty rushing wind of Pentecost had been as the symbol of a power that should move onward, swiftly and irresistibly, to the consummation. The three thousand who in one day received the word, and were baptized, were welcome as the first-fruits ripe unto the harvest. Sharp and sudden persecution had but multiplied missionaries, and scattered the good seed abroad. Then came the unveiling of the mystery hidden from ages and from generations, that the Gentiles should be fellow-heirs and of the same body, and partakers of the promise in Christ by the Gospel. To imperial Rome itself the glad tidings had made way. Before ever an Apostle visited that city, the faith of the Romans was spoken of through all the world, and there were saints in Caesar's household. We do not wonder, then, that the first disciples beheld Satan as lightning fall from heaven; and that, remembering the Master's farewell word, "I am with you always, even unto the end of the world," they hoped that "end" would not be far off, and that a second Advent would speedily crown the sorrows and glories of the first. It was not for them to know the times nor the seasons which the Father had put in His own power. Well for them that it was not! Their young faith needed the strong prophetic sight that could glance along the line of God's purposes as from one mountain height to another, regardless of the vales between. But another stage succeeded; they must go down into these vales to discover and to traverse the weary way that separated them from their desire. Longer seemed the distance as they journeyed on. The very work accomplished brought such experiences of the vastness and difficulty of the task, that every triumph appeared but to postpone the consummation; and the goal which in the fair sunrise of the Church's hope had shone so bright and near was now scarce to be discerned by the most eager straining gaze of faith. And soon that gaze was dimmed by tears. For sorrows manifold succeeded. Where is the promise of His coming? was not only the sneer of the sceptic, but the cry of loving hearts in trial, disappointment, almost despair. And thus the Church—mourning with hope deferred, wailing over the martyred dead, wondering at the rampant might of sin, and pleading for God and truth beneath a silent and unanswering heaven—needed to be reminded very often, as the Apostle Peter reminded them in these last days of his life, that the Lord is not slack concerning His promise, as some men count slackness.

Now, it would have been something to be assured that God was not forgetful, not unfaithful—that He remembered His word, and would in due time fulfil it: but here, precisely that character is claimed for the operations of His grace which it seemed hardest to believe. "Not slack" or tardy, lingering in action. Not only surely, but swiftly, shall that purpose be brought to pass; as swiftly as possible in consistency with the full development of what it comprises. To the eye of sense the process may seem stationary, even retrograde. Just so the morning star appears to hang in perfect stillness in the firmament, motionless in its glory; while we know that it is really speeding onwards in its bright career with a swiftness that baffles the imagination to conceive. Not by our standard may the Divine be measured: and when we would calculate the plans and counsels of the Most High, we must first of all remember that with Him one day is as a thousand years, and a thousand years are as one day.

The words of the Apostle suggest a HUMAN ESTIMATE, and a DIVINE CERTAINTY.

I.

In the spiritual sphere, we are apt to be impatient of results. It is a hard thing for us to comprehend what has been called the great year of

Providence, and calmly to toil on for a harvest that we shall never see. "The husbandman," writes another Apostle, "waiteth and hath long patience." He can afford to exercise this virtue, for the course of the seasons has been admeasured for him; he knows how long he must wait, and can count the weeks until he shall put in the sickle. But no such divine ordination has revealed the times and seasons of our spiritual husbandry; and there is no phase of the life of faith in which the distressing thought may not occur that the Lord is slack concerning His promise.

Is it not so in our own spiritual history? How joyous and beautiful oftentimes is the religion of the young! In the gladness of an assured salvation, heaven seems already won. The paths of pleasantness open up already to the everlasting mansions. Faith seizes the palm-branch and the crown almost before the stern realities of conflict begin, and soars exulting to the celestial city ere one glimpse of the valley of the shadow of death has darkened the earthly way. But the time comes when the youthful Christian finds the crown not, after all, so near. As a wise, sad poet has sung,—

"Tis little joy
To find I'm further off from heaven
Than when I was a boy!"

Not the palm-branch but the sword of warfare is in his hand. The daily difficulty, the constant need for watchfulness, the temptations of life all harass, and perplex him. He wonders to find himself so weak; marvels that he should need so many trials to confirm his faith; mourns often over strange and mournful apathy. His joy in God is often interrupted, always fainter than once he had hoped; the process of spiritual education is very long and weary. Has the Lord forgotten to be gracious? Is he slack concerning His promise? Make haste, O Lord, to help me! O Lord, make speed to save me!

Similar feelings are experienced in connection with our work for Christ.

Of that work the early stages were marked by exultation and hopefulness, mingled, it may be, with a beautiful and wise simplicity. I say wise, for however the cold, the cautious, and the experienced may smile at the spectacle, there is no stage of Christian effort in which the believer is so earnestly and deeply true to the Divine intention, as that in which he goes forth to do Christ's work in the unhesitating assurance of success. For the truth is, as the fresh and youthful heart conceives it to be, mightier than all error, and the Spirit of God upon our side is far greater than all the powers of evil. There may be a miscalculation of method and of date; but in the assurance itself there is none.

I know we are often told of the wise, sad saying of Melancthon the reformer. At the outset of his career he was confident of winning all hearers by the power of the Divine truth he had to teach, and by the melting appeals he resolved to utter. So joyously he went to his work; but he had to confess that "the old Adam was too hard for young Melancthon." The saying has been echoed from the depths of many a consecrated life; but of its wisdom the test is this, Does the early expectation, crushed and disappointed, all die away, or does it only form the new soil from which there springs forth rejoicingly a new confidence and a larger hope? Melancthon may fail in the congregation, but he speaks to the ages. The sower goes forth weeping bearing precious seed: his early exultation is chilled by sadness; yet still he goeth forth: and if he, too, is fain to cry in his moments of deepest depression, My Lord is slack concerning His promise, there is the assurance firm and undoubting still that they who sow in tears shall reap in joy.

Once more, there is much in connection with the Missionary enterprise, which, according to the human estimate, may excite misgiving.

Often have we heard the tale of the commencement of this work; also in the wise simplicity of faith. In those early annals we may well find it hard to say whether the childlike or the heroic is the most striking thing. Rather, perhaps, the two were combined: for it is certain that while many heroic deeds have been done from enthusiasm, ambition, or romance, there is no heroism so lofty as that which the sense of duty prompts: and whether in secular or sacred things, the noblest achievements which this world has seen have been wrought in the spirit of implicit obedience and of simple trust. In the power of one promise, our fathers addressed themselves to obey one command. The command

was, Go and teach all nations: the promise, Lo, I am with you alway. So, when after early and bitter trials the first successes came, the gladness was as childlike as the obedience had been. The vision of a converted world arose upon the Church, almost as a child's dream of heaven—as real and beautiful and near. Read the hymns composed under the inspiration of the early missionary triumphs, such as those of Kelly and Montgomery. Nothing can better exemplify the elation, the hope, the perfect certainty of that era. Tidings of caste surrendered, idols forsworn, the Scriptures translated, "barbarous people" of the islands civilized and renewed, and heathens transformed into Evangelists, were awaited with the most eager anxiety; and often read with tears of rapture at those missionary prayer-meetings, to which, in their joyousness and fervour, their electric sympathies and tender emotions, the assemblies of modern times do not always afford a parallel. The handful of corn was cast upon the top of the mountains: but to the eye of faith, the fruit of it did already shake like Lebanon.

Has another class of feelings at all succeeded? Must we sadden with any darker shades the picture of earnest faith and triumphant hope? If so, it will only be in accordance with what, we have already seen, the individual believer often experiences. The Church collective, like the Christian, may need the trial of faith, and the delay of blessing. Where, then, in regard to the missionary enterprise, are we to-day? Truly, we may thank God and take courage. But with all the thankfulness, and amid all the courage, is there no surprise, no misgiving, no involuntary thought that the Lord is slack concerning His promise? The conflict with every form of heathenism proves to be prolonged and sore. Even where idolatry falls we hear with dismay that its place is taken often by a Deistic philosophy or a dreary Atheism. The world takes a long, long time to convert. We hearken in vain for the prelusive chords of the song of Jubilee. Human arithmetic displays more accurately than ever the numerical proportion between the heathen nations and the resources of the evangelical churches of Christendom.

Some will say that in asking such questions we look in the wrong direction—that what we are to long and pray for is a sudden display of Divine energy, which shall burst through the ordinary course of Christian agency, shall overwhelm the powers of evil by some unexpected catastrophe, and, by a similar forthputting of Omnipotence, shall build up the New Jerusalem in instantaneous glory upon the earth. Nor are we here concerned to examine the ground of such anticipations. Surely, we have all very much to learn respecting the Church's blessed hope; and, as when Christ came in the fulness of time, he disappointed all human expectancy and showed that none had known how rightly to look for Him, so may it be when He shall come again. We dare not dogmatize upon a theme like

* At Bristol they tell to this day of the joyful excitement with which Mr. Fuller announced, in a meeting there, the baptism of Krishna Pal, the first Brahmin convert. Let us read, said good Dr. Ryland, his countenance all beaming with sacred joy, the 98th Psalm:—

"O sing unto the Lord a new song;
For He hath done marvellous things:
His right hand, and his holy arm, hath gotten Him the victory.
The Lord hath made known His salvation:
His righteousness hath He openly showed in the sight of the heathen.
He hath remembered His mercy and His truth toward the house of Israel:
All the ends of the earth have seen the salvation of our God."

† The Report of the Church Missionary Society for 1862-63, contains the following summary:—

"Taking the statistics of the three presidencies of India, we find that, besides hundreds of thousands of listeners to the Gospel message, there were ten years ago 94,145 registered Christians, and that there are now 138,543.

"That is to say, there is something less than one Christian to every thousand heathen; and this after European missionaries have been sixty years in the country.

"As I know, by personal observation, nothing at all of the presidency of Bombay, and little of Madras, I will confine my remarks on the progress of Christianity to the North of India. The Report of the Church Missionary Society places the number of native Christians in the North India Mission at 8,523; that is to say, at barely one Christian to every ten thousand heathen."—*TREVELLON. The Competition Wallah, p. 374.*

These numbers, be it remembered, are those of nominal Christians. Dr. Bullen's summary gives, for 1862:—
Bengal, North Bombay, Madras, Ceylon, India.

Communicants—4,719 1,488 965 50,218 3,859
Native Christians. 20,774 5,301 2,221 110,237 15,273
Total for India and Ceylon (not including Burmah) 31,219 communicants, and 153,816 nominal Christians.
Ten Year's Missionary Labour in India.

this: and there are many passages which seem to show that the final revelation of Messiah's glory to men will be emphatically a surprise. But be this as it may, the work of the Church is the same—the final prospect the same, the WORLD for CHRIST—and the hope delayed is the same, if those who in eager longing for the New Creation have learned, with the Spirit and the Bride, to cry—Come, Lord Jesus, come quickly!

(To be Continued.)

OVERLAND PASSENGERS SAILED.

Per B. and B. S. S. Co.'s steamer *Yamuna*, Captain Morison, to Aden and Suez, July 1st.

For Aden—Mrs. Barton and 3 children.

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DOMESTIC OCCURRENCES.

MARRIAGE.

FISHER—AXFORD—June 27th, at Ahmednuggur, by the Rev. G. A. F. Watson, M.A., Thomas Fisher, Sergeant, H. M. S. 3rd or the Prince of Wales' Dragoon Guards, to Sarah, eldest daughter of Pensioned Sergeant Major W. Axford, late of the Hyderabad Contingent.

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G. C. REYNELL, Hon. Sec.

Bombay, 6th June 1867.

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Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, July 6th 1867.

* "Man's first word is *Fes*; his second, *No*; his third and last, *Fes*. Most stop short at the first; very few get to the last."—JULIUS HARTZ, in "Guccses at Truth," p. 203. new ed.